



SEPTEMBER, 1895.

HERALD MISSION NEWS

CONTENTS. P. 9

Our Views of Mission Work	185
Items of Missionary Intelligence	189
Monographs	196
Editorial Notes	200



No. 9.

R. M. Sommerville, EDITOR
NEW YORK.

216780-LIGHT ENG. CO. N.Y.

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
PICTURES AND PICTURE FRAMING.
SEND FOR CATALOGUE.

MILLER & FLINN,
* PAPER. *

32 BEEKMAN STREET,
NEW YORK.

Paper of all Kinds for Publishers' Uses.

Established 1860. Catalogue Printing a Specialty.

J. W. PRATT & SON,
Printers and Stationers,
88 & 90 GOLD STREET,
NEW YORK.

Telephone Call, 2736 Cortlandt. Near Spruce Street.

ESTABLISHED 1861.

JAMES DUNLOP,
FINE FOOT WEAR,
879 EIGHTH AVENUE,
NEW YORK.

JOHN IRELAND,
Publisher and Bookseller,
1199 BROADWAY,
NEW YORK.

RELIGIOUS & MISCELLANEOUS BOOKS.

All Books sent by Mail at Publishers' Prices.

MACKEOWN'S
Eyesight Testing Rooms for Spectacles,
24 East 42d Street,
NEW YORK.

THE CHRISTIAN REFORMER AND DISSENTER.

EDITED BY THE REV. D. McALLISTER AND THE REV. R. C. WYLIE.

A 16-page weekly of unusually fine typographical execution, filled with choice reading matter, treating the Bible principles of reform in their application to the social body.

Christ on the throne, is the great truth that has called this paper into existence, and the proclamation of the gospel of His Kingdom is its grand design.

The paper contains brief notes on current events in all parts of the world, especially such as have a bearing on the great reforms advocated in its pages.

A most important special department of the paper is the Sabbath School Department. This occupies four pages. It is in fact a weekly Sabbath School paper, called OUR YOUTH, as a part of the regular weekly issue of THE CHRISTIAN REFORMER AND DISSENTER. This department is adapted to the wants of both teachers and scholars, and embodies a faithful application of the principles of the lesson to our own times and circumstances.

Subscription price per year, \$1.50, including the Sabbath School paper, OUR YOUTH. If paid strictly in advance, the same for \$1.25. To ministers, theological students and clubs of ten or more, to one P. O. Address, \$1.00 each in advance. If more than one P. O. address is given in clubs, the price will be \$1.10 per copy in advance, to cover extra cost of mailing.

Address, with P. O. Money Order, Registered Letter, or Draft on Pittsburg or New York,

THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

SEPTEMBER,

1895.

OUR VIEWS OF MISSION WORK.

THREE MISSIONARY AMBITIONS.

A. J. Gordon, D. D.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes! for though the word is not found in the English concordance, it occurs in the original. The word *philotimeomai*, to love honor, is found three times in the Greek Testament, and three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field*: "Yea, so have I been ambitious to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom xv. 20.)

This is not according to the course of this world. If one were buying a house-lot, it would be no objection, other conditions being favorable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of Missions will be found

wrapped up in it. The great commission reads, "Go ye into all the world and preach the Gospel to every creature," not "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centers—too much blood around the educational centers of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of skeptical criticism; and too much blood about the religious centers, the home Churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen and infidel? "In union is strength," the world's maxim; "In diffusion is strength," the motto of Christianity.

“Tear down the rookeries if you would be rid of the rooks,” was John Knox’s advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological “foundations” on which such learned professors as Wellhausen, and Pfeiderer, and Driver, and their American sympathizers, have rested, while they have undermined the authority of that Bible which they are employed to teach, and if the endowments of their chairs could be capitalized for sending hundreds of plain, pious and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek, or systematic theology? Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. “Melt them up and coin them into shillings, and send them about doing good!” he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries, and the artistic choirs, and the sumptuous adornments for modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle’s saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance

against the apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The Church which is not a missionary Church must now become a missing Church.

The foundations which our fathers laid in faith and prayer are in many instances being built upon with hay, wood and stubble; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle’s method lies the true secret, not only of the salvation of the world, but of the safety of the Church. The Mission workers in our great cities who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the Gospel. In mingling with them we have constantly been surprised and delighted at the evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations and culture foundations—of whom it may be said without slander that the preaching of the simple, evangelical Gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand: “The Church which ceases to be evangelistic will soon cease to be evangelical.”

II. *The Work*: Paul exhorts the Thessalonian Christians that they “be ambitious to be quiet, and to do their own business,” etc. (1 Thess. iv. 11.) The nature of the business is not defined, but the *ta idia* points to the Christian’s special and peculiar work. “Wist ye not that I

must be about my Father's business?" asked Jesus when His mother was chiding Him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home Church, with the question: "Wist ye not that I must be about my Master's business?" There is, there can be, now no work comparable for a moment with that of making known the Gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here? The lament of an eminent laborer on the foreign field, that, in spite of all which the Christian Church has attempted and accomplished in this century, "it has thus far only been playing at Missions," is a statement borne out by actual facts; for do not men who "mean business" put themselves, and their energy, and their capital, and their time into their special work? Has the Church of the nineteenth century, with all its efforts towards world-wide evangelization, done this? "Let us not be pessimists, but let us be truthists," says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it. We are in danger of self-complacency in view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves. According to the best estimate which we can obtain, there are now 9,000 missionaries on the foreign field—a noble army of wit-

nesses, for which we should devoutly praise God. But it is computed that there are 130,000 ordained ministers at home representing the same constituency. How vast the disproportion—fifteen times as many building on foundations already laid as there are preaching the Gospel where Christ is not named! Does this represent the most aggressive business policy in the enterprise of Missions?

At the lowest estimate \$12,000,000 were given to Protestant Christendom last year for the cause of Foreign Missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love and for all of sacrifice and self denial which it represents. And yet, though the Christians of America gave about one-half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to \$13,000,000,000; so that by the law of proportional giving they contributed, he says, one thirty-second part of one per cent. of their means. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold dust dropped from a mountain of gold coins. Does this look like an aggressive policy on the part of those who are doing business for God?

Again, it is held by many Christians that the task which the Church has assigned to it is that of converting the whole world to Christ. If success is any criterion of business enterprise, let us ask, What has been actually done? Hardly more than a million disciples can be reckoned as the result of the toil and effort of this century of Missions; and if we add what are called "adherents"—those who have in some sense been influenced by Christianity and identified with it—we may perhaps com-

pute two million more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased to 200,000,000; in other words, the false religions have outstripped the true seventy to one in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed? Is it true that the children of this world are swifter as well as wiser than the children of light? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remain unreached. The British Government took the census of India three years ago, and did it in a single day—its 280,000,000 of population numbered and registered within twenty-four hours; and yet in a hundred years Missions have not succeeded in reaching all in that vast empire, and Standard Oil Company cans are found to-day adorning the native houses in India where as yet no Christians are found.

Nay, more, we have to be rebuked, not only by comparing ourselves with the children of this world, but with the children of the evil one. Did we spend more than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshippers of demons spent \$130,000,000 in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask

thoughtfully whether there is not room for a vastly larger business ambition in carrying on the work of Missions. And if perchance we see those who really rise to the height of this great argument, let us not count them fools and fanatics. A scene which recently occurred at a Mission meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering the people became so impressed with the claims of Missions, and with a sense of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and their bracelets, their watches and their rings, and laid them on the altar for Foreign Missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centered in Christ are likely to be found out of center with those whose orbit is the world. That was an eccentric scene recorded in Acts xix., where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up to "fifty thousand pieces of silver;" but the issue thereof was that "mightily grew the word of the Lord, and prevailed." In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward*: "Wherefore we are ambitious that, whether present or absent, we may be well pleasing unto him." (2 Cor. v. 9, *vide* R. V.) This certainly is the high-

* This is according to the estimate of Dr. Johnston ("Century of Missions.")

est evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life." (2 Tim. ii. 4, R. V.) No, not even if by so doing he could enhance his success and multiply his conquests. "That he may please Him who enrolled him as a soldier is the chief aim." The joy of the harvest is blessed; but one must not fix the eye upon this so as to forget the approval of the husbandman, which is greater than all.

The first great Missionary could say as His highest confession: "I do always those things that please Him." (John viii. 29.)

The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. i. 10.) "I have one passion: it is He, He alone," wrote Zinzendorf. "Here I am, Lord; send me," said David Brainerd. "Send me to the rough and savage Pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom." The final award will not be, "Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but "Well done, good and faithful servant."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—Our devoted missionaries, Miss Evadna M. Sterrett and Miss Jennie B. Dodds, have remained at their post in Mersine this summer, though the cholera had been raging there at last accounts (July 15th) for nine weeks, as many as sixty having died in Tarsus in one day. In a letter to the Treasurer, Miss Dodds says: "We are entirely cut off, by quarantine, from the outside world. There have been no deaths among our own people."

CYPRUS.—A letter from Rev. R. J. Dodds, dated July 11th, reports as follows concerning the work on the island:

"Our meetings in Kyrenia are diminished by the interference of the ecclesiastical authorities. Here, as in other places, they have tried to persuade the people

that we are freemasons seeking to corrupt them. This has led to the withdrawal of the women, who had come in good force, but the attendance of young men is increased, perhaps because they do not believe the lie, or it may be because the report has stimulated their curiosity. I think we may place the average attendance at fifty.

"We still meet in the hospital. One of the lady nurses is unusually earnest in evangelistic work, going among the people and talking with them, and urging them to come to the meetings, and even laying hold of them in the streets and compelling them to come in. She has been a great help to us.

"I met an old white-headed man last Sabbath, who is, I was told, a self-appointed Bible reader among the people. For this also he suffers persecution. He is of the

Greek Orthodox Church in name, but unlike them in that he loves the Word of God.

"The General Manager of the Ottoman Banks of Cyprus, and his wife, are members, I think, of the Scottish Free Church. They are of that earnest Christian class, as far as I can judge, whom it refreshes one's soul to meet. They are naturally missionaries, and do much good work in their sphere. Oh, that Cyprus had more foreigners like them, who would let their light shine. But most foreigners here either have no light or keep it hidden."

LATAKIA, SYRIA.—A letter recently received from Miss Lizzie McNaughton, writing under date July 4th, contains the following items:

"To-night we close a busy and interesting week. On last Thursday evening began the preparatory services for the celebration of the Lord's Supper on the following Sabbath. On account of the heat, and for other reasons, our services were held in the evening on Thursday, Friday and Saturday.

"After our Saturday evening's service, four boys and three girls, from the Boarding Schools, were received into the Church. They all passed a good examination. A young man also came forward for examination, but it was thought best not to receive him at present.

"The little eight years old sister of one of the girls was so anxious to know whether her sister would be received into the Church, that she remained outside with me until after nine o'clock. Once, when there was a pause in the examination, she wanted to know if they had not had enough questions now. I asked her if she was not

getting tired and sleepy. She said 'no, no.' When she found the others and her sister had been received, she was the happiest little thing I ever saw. She is the little girl supported by Rev. Sproull's congregation. One of the boys has neither father nor mother in the Church. Two, the mothers only are members. The other, both parents are members.

"The girls all have a history. The parents of the elder girl of the three were at one time members, but are now numbered among the backsliders. The other two had never been baptized. The father of the elder of these two was a robber before his death. Her mother is still living, and is a poor, ignorant woman. They are *very* poor.

"The mother of the younger girl was in the Latakia School for two years. She was afterwards sold to a man, and has not been allowed to commune since her marriage. While in school here she learned of Jesus and to read God's Word, and is now teaching her children the little she learned. 'It is God's Word that gives light, and it is light that breaks down the empire of darkness, and builds up the kingdom of Christ.'

"Services began on Sabbath morning, at nine o'clock. After the baptism of the two little girls, fifty-one sat down at the Lord's Table. It was a solemn, impressive and joyous occasion. Although the morning was very warm, we had a good audience, there being over two hundred and fifty present. The usual prayer meeting was held at 3.30 p. m., and the boys' and girls' prayer meeting in their chapels, at 7 o'clock p. m. On Monday morning, at 8.30, the closing services of a most pleasant communion season were held. Immedi-

ately after the services began the school examinations. Both schools have done good work during the year. The examinations showed a marked improvement over last year. To-morrow the pupils go to their homes. I say homes, but some of them are homes only in name.

"It has been customary to close the year's work with an entertainment. Circumstances caused us to deviate from former years, and have a communion instead. We have many things to be thankful for this year. Death has claimed none of our boys and girls. The dear friends at home have been so kind to us in many ways. Although danger seemed to threaten us at times, we cannot but feel that God has been hearing the many prayers for our safety and success in our work."

CHINA.—In the *C. M. S.* for February Archbishop Wolfe says that during his thirty-three years in China he has never known anything like the deep interest which has been recently awakened all over the country of Hok-chiang in the Christian religion, and which exists at this moment. "I am almost," he writes, "afraid to speak about it lest I should exaggerate. The real fact is, however, that a very wonderful movement toward Christianity is going on all over the country simultaneously, and in the most remote corners of the country. We cannot really take advantage of all the opportunities offered to us, village after village opening their doors to us and asking me for teachers to teach them. Nearly all our old places of worship are thronged Sabbath after Sabbath. The people seem as if they had suddenly discovered the folly of their idolatry, and that all their past had been a blank."

AFRICA.—The Church Missionary Society has most encouraging reports from its Mission in Uganda and its neighboring provinces. Peace seems to be prevailing, and the missionaries and their assistants are able to preach the Gospel wherever they may please to go. At present it is believed that the population of the country is much greater than has been previously supposed. In their itinerating tours "gardens" or estates belonging to different chiefs are found, which have each a population of from 10,000 to 15,000. Under date of August 20 Mr. Roscoe says: "We have eight churches around the capital for people who are unable to walk here. Each day there is regular teaching carried on in these, and on Sabbaths we send one of the lay readers or more advanced teachers to conduct services and preach. The services have steadily grown in each of these so that three or four are already too small, though between 200 and 300 can be seated. These churches are from four to eight miles distant from here. Now that they are in working order we are trying to get a second circle four or more miles farther out still. From the province of Kyagwe, which is east of Mengo, the capital, reports come of days of special blessing. A chief, Tomasi by name, aids grandly in the work. Over 100 have professed conversion, and the congregations are large and attentive. In the province of Bulemezi, north of Mengo, which has been visited by Mr. Leakey, nine churches were seen by him which had been erected entirely by natives, and he heard of others. In the province of Singo, northwest of Mengo, there have been many baptisms, and the people seem most thoughtful and ready to listen. In our last number we gave the

report that on the Sesse Islands, in Lake Victoria, south of Mengo, there were nineteen churches already established by little bands of Christians. All these provinces to which we have referred are included in Uganda proper. Outside are other provinces like Koki, Bunyoro, Busoga, and toward these regions the Christians of Uganda are turning their attention. The report is given in *The Church Missionary Gleaner* that "Chiefs in Busoga are anxious to be taught. Miro, a chief who for many years lived in Uganda, has welcomed several Buganda at his place, and native teachers have been sent to help him. Tabingwa, another Usoga chief, has written, asking for teachers, and has already begun building a church to teach the people in. Chiefs to the north, in the large section of Bunyoro that has lately been annexed to Uganda, are sending here for teachers." Rev. Mr. Roscoe writes: "The work is most encouraging in every part, and with the assurance of peace we look for and expect great things, but we want our own bishop at once and seventeen more men for immediate work." King Mwanga is still fickle, and though seemingly anxious to be a better man, hesitates about giving up his besetting sins. His head wife is said to be an earnest young woman and to be preparing for baptism.—*Missionary Herald*.

INDIA.—In Gujarat and Kathiawar we have now eight central stations, in which missionaries from this country reside, and some twelve sub-stations. In some of these there are *large Christian communities*. In and around Borsad, for instance, the Christian community numbers 644; in and around Ahmedabad, 536; while in

Anand and its sub-stations the numbers are 513. We have 51 *vernacular schools*—33 for boys and 18 for girls—with about 3,500 scholars; we have also 6 English schools, with above 800 in attendance. Thus 4,300 young people are receiving careful instruction, not only in the ordinary elements of knowledge, but especially in the Word of God, and the answering of many of them on the Bible and Catechism would perhaps put some of our young people at home to shame. These schools form a most important and yet most inexpensive part of Mission work; for what with fees and grants-in-aid from the Government of India, no less a sum than 29,317 rupees have been received by us towards their support, which, taking the rupee at thirteen pence, is £1,588 for the year. We have also 28 *Sabbath-schools*, with 98 teachers and 1,971 scholars, of whom between 1,300 and 1,400 are non-Christians.

During the year there have been 133 *baptisms*—29 adults and 104 children. There are now 1,905 *baptized members* of the Church, and of these 462 are communicants. Our entire Christian community numbers 2,227. During the year these people have subscribed—partly in ordinary Sabbath collections and partly in gifts to the Native Pastors' Fund—1,911 rupees. In one station the contributions to the Native Pastors' Fund have increased in eight years from 73 to 143 rupees, and one subscription of a native Christian is mentioned, amounting to 40 rupees.

Our missionaries to India were 12 in number at the beginning of the year, but four of them came home in the course of it—two on furlough and two on sick leave—one of whom was able, however, to return before its close. One of our missionaries,

Dr. Taylor, is set apart, as the readers of this report are aware, to take charge of the Stevenson Memorial College. It has not been possible, therefore, to have even one missionary residing at each of our central stations continuously through the year. Since 1894 ended another missionary has arrived in the field, the Rev. J. Sinclair Stevenson, son of Dr. Fleming Stevenson, of Rathgar, the late beloved convener of this Mission. Mr. Stevenson is a young gentleman of gifts and promise, and full of missionary zeal, and his accession to the ranks of the Mission has been welcomed with the greatest enthusiasm by our Church at home and our missionaries abroad. We have thus 13 missionaries in all for India. There are also 3 agents of the Jungle Tribes Mission, laboring in two stations; 2 lay teachers at the head of our High Schools, at Surat and Ahmedabad; and 12 Zenana missionaries, so that *our missionary staff at present numbers 30 in all.*

When we turn to native workers, we have three ordained pastors — Messrs. Rambhai Kalyan, Nathu Haribhai, and John Gungaram. We have 41 evangelists, 5 colporteurs, and 16 Bible-women; there are also 71 Christian school teachers, making a *staff of Christian native workers numbering 136 in all.* In addition, there is a considerable amount of voluntary work done by our converts. In Surat, for instance, the Christian men who work in our Mission Press have for a long time been in the habit of going out in the evenings to preach the Gospel to their heathen neighbors.

With regard to the training of native agents and the education of a native pastor, most valuable work continues to be done by the Stevenson Memorial College, which is under the care of the Rev. Dr.

Taylor. Fourteen students were in attendance at this college during the year, 10 of whom have completed their second year's course, while in the preparatory school at Anand 6 boys have passed a course of two years, and are now being employed for two years more in Mission work before being admitted to the Stevenson College. We are thus trying, by the training given at our preparatory school and the Stevenson Memorial College, by the establishment of the Native Pastors' Fund, by ordaining native pastors over congregations of converts as opportunity offers, and by associating these pastors with our missionaries in Presbytery, to lay the foundation of a healthy native Church, which may hereafter, perhaps, in the good providence of God, be able to undertake by itself the evangelization of the whole province.—*Missionary Herald* (Ireland).

AT HOME.

ROCHESTER, N. Y.—The Ladies' Missionary Society of the Reformed Presbyterian Church of Rochester has existed for over twenty years, but for about three years it was discontinued, and was reorganized May 1, 1894, with a membership of eleven. Though small in numbers, an active interest has been shown, the meetings being held regularly every month, with a good attendance. During the winter a barrel was filled and sent to the Mission at Selma, Alabama.

The Society has used its funds to assist in carrying on the Mission-school conducted by our church in this city.

The financial report is as follows:

RECEIPTS.

May 1, 1894—Annual dues.....\$ 4 50

May 1, 1894, to May 1, 1895—Monthly dues	\$10 80
May 1, 1894, to May 1, 1895—Collections	3 00
Total	\$18 30

EXPENSES.

To the Sabbath-school Treasury for expenses of Mission	\$18 30
--	---------

During the past year the Society has lost by death one of the original members, Miss Rachel Boyd, who had always been very active in missionary work.

MARTHA D. TOAZ, *Secretary*.
JULIA B. LYNN, *Treasurer*.

SHARON, IA.—Resolutions on the death of Mrs. Sarah E. Willson, who was found in her bed in death's cold embrace, Saturday morning, May 11, 1895.

She had been engaged in her usual household duties the day before. She ate supper with the children that were at home, and when the boys retired they left their mother sitting reading, in her usual health. But what a shock to the boys the next morning, when they came in from their morning chores, to find her lying cold and lifeless.

The esteem in which the deceased was held is expressed by the appended Resolutions of the L. M. S., of Sharon, Iowa, of which she was a member.

Resolved, first, That we, as a society, bow in humble submission to the will of our heavenly Father, and recognize His hand in the removal of another one of its members.

2d. That we testify to the bright, cheerful, Christian character always maintained by our sister, which endeared her to a large circle of friends and acquaintances, as well as to the membership of the Church of which she was a consistent member.

3d. That in the suddenness of this call we realize the uncertainty of life, the wisdom of the Master's voice, and that we more earnestly heed Christ's admonition: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

4th. That we strive to be more zealous in the work of our Master, and that we endeavor to make a better improvement of the talent which God has given us.

5th. That we tender our prayers and sympathy to the bereaved friends, and especially to the five sons, now left without father or mother; and commend them to the care of a covenant-keeping God.

6th. That a copy of these resolutions be sent to the bereaved family, also to the *Christian Nation*, *HERALD OF MISSION NEWS*, *Reformed Presbyterian* and *Covenantant* for publication.

MRS. N. O. ELLIOTT,
" C. M. ROBB,
MISS LIZZIE REID.

STERLING, KAN.—Resolutions of L. M. S. of Sterling, Kan., on the death of Mrs. N. A. Mathews:

Whereas, It has pleased our Heavenly Father to remove from us our sister and co-worker, Mrs. N. A. Mathews.

Resolved, 1st. That in her death we have lost a devoted Christian sister, a zealous worker since our organization, and ever faithful in the service of her Master.

2d. That we bear testimony to her Christian character, and though her illness was protracted, yet she was patient and cheerful, willing to go when the Lord called her home.

3d. That we bow in humble submission to the Divine will, and extend our sympathy to the bereaved family.

4th. That a copy of these resolutions be put upon the minutes of our Society, a copy of the same be given the family, and copies be sent to the publications of the Church.

AGNES DAUGHTERY,
AMANDA PATTEN,
BELLA HUSTON, *Committee*.

STATISTICAL REPORT

OF THE

Woman's Missionary Society of Pittsburg Presbytery.

FOR THE YEAR ENDING APRIL 1ST, 1895.

SOCIETIES.	PRESIDENTS.	CORRESPONDING SECRETARIES.	Number of Members	Foreign.	Indian.	Southern.	Domestic.	Chinese.	Jewish.	Thank offering.	Miscell's.	Balance in Treasury.
LADIES'.												
Allegheny	Mrs. W. J. Coleman	Mrs. S. M. Orr	53	106 00	198 00	17 10	257 45			117 05	50 00	29 55
Beaver Falls	Mrs. W. M. Glasgow	Mrs. R. J. Boie	22	10 00	61 50	10 00	12 00		10 00			4 84
Can. Allegheny	Mrs. J. W. Sproull	Mrs. H. Harner	50	50 00	50 00	5 00	45 00					43 00
East End	Miss Nettie George	Elizabeth Love	13		20 00					11 75	28 19	6 89
Geneva	Mrs. H. G. Foster	Anna Coleman	25									
Little Beaver	Mrs. J. R. Boggs		27	25 00	10 00	5 00	15 50					12 00
Miller's Run	Mrs. J. R. Slater	Etta H. Thompson	34	74 50	52 10	30 00				70 00		13 75
McKeesport		Anna M. Allman	45		15 00							
New Alexandria	Mrs. E. M. McClelland	Miss Anna O'Brien	45	79 65	86 35	6 35	4 01				37 21	24
New Castle	Miss Ellen Stewart	Mrs. M. W. McClelland	33	20 00	25 00	22 40		7 00	10 00	28 34	45 00	
North Union	Mrs. J. A. Forsythe	Miss Kittie Dickey	17									
Parnassus	Mrs. Jas. Alter	Mrs. M. Allen	52	50 00	200 00	15 00	10 00	10 00	15 00	100 19		12 89
Pittsburg	Mrs. J. R. McKee	Mrs. J. S. Arthur	17	10 00	15 00	10 00	5 00	10 00	5 00			6 50
Rehoboth	Lizzie H. Wilkin	Jennie N. White	20		10 00	7 00						
Springfield	Mrs. A. R. Crowe	Myrtle McCaslin	33		37 75	10 00		10 00	10 00			13 06
Slippery Rock	Mrs. Infimer	Mrs. J. C. Barr	34		5 00				1 50			
Union	Mrs. Kilpatrick		23		10 00							
Youngstown	Mrs. R. M. Elliott		7		5 00							
Wilkinsburg	Mrs. R. C. Wylie	Mrs. R. J. Ward	39	7 00	100 00		7 00			51 55		10
YOUNG LADIES'.												
A. M. M. Pittsburg	Miss Margaret McAteer	Mrs. R. M. J. Dadds	19	10 00	5 00	Extension		Educating Lee Ging			92 50	92 58
Can. Allegheny	Miss M. M. Caskey	Bertha Haslett	70		25 00	Organized in Aug. 1894		15 00			19 57	15 79
Beaver Falls	Miss Rena McAnis	Jennie McBurney	25	12 50	25 00			36 00		7 10		
Wilkinsburg	Miss M. B. Henning	Edith Price	23									
BANDS.												
Allegheny	Bertha Anderson	John Coleman	14		16 18	11 74	7 00				11 60	2 70
Beaver Falls	Mary Fox	Mena Anderson	17		9 97	2 42		5 00				1 02
Can. Allegheny	Lovie Fox	Clara Stewart	29		2 00		8 07					16 05
Beaver Falls	Gerrude E. Sproull	Florence Kenwell	26				15 00				5 00	36 25
Spring Garden	C. McLeod Smith	Ida Henzil	47				137 75					65 47
New Galilee	Maggie Boggs	Nannie Caskey	12	5 00	5 00		3 00					3 25
Parnassus	Catherine Enwer	Ethel Kilpatrick	20		8 50	Organized in Oct. 1894						
Union	Sadie Hill		36			Organized in Feb. 1895.						4 67
Wilkinsburg	Mamie Johnston	Anna Wylie	45			1 80						8 00
TOTALS.				459 65	992 35	176 81	539 78	32 00	87 50	385 98	289 07	390 60

MONOGRAPHS.

CLINIC INCIDENTS.

A gypsy man came into the clinic. He was from Roumelia. During the Moslem fast and following feast there are usually some of these people camped about, as they seem to be the professional musicians. They beat the drum and play on reed pipes, marching through the town at dead of night to awake the faithful to prayer. This man had a gangrened hand. He could speak no language understood by the physician, and seemed quite afraid even to let him see the hand, and when a knife appeared drew back in alarm. "I will do nothing unless you wish," the doctor said, and left him to attend to other patients. The man took courage when a Fellah who had his arm broken came in to report how well it was doing, and another Fellah appeared with a very sore hand, caused by a thorn of an orange tree running in his finger. Seeing that they were not afraid, he allowed the gangrened flesh to be cut away from his hand and had it dressed. Evidently the operation helped it, for some little time after a gypsy woman from Bosnia came in. She said her tent was beside that of the man with the sore hand. She had a dreadful sore above her ankle, where a dog had bitten her some weeks before. The wound was dressed, and seeing her miserable, tattered garments, the doctor, instead of asking a fee from her, put into her hand some money that he had taken in—a small sum, perhaps less than twenty-five cents. She stared first in stupid astonishment, then broke out into unintelligible expressions of gratitude.

Another patient was a poor Christian woman, whose husband is suffering with heart disease. She has four children. She said she had begged *five cents* from a neighbor and bought a little meat for her husband. When she was ready to go away, she found slipped in her hand a Turkish dollar which had been received from a wealthy patient. For years she had not possessed so much at once.

A Moslem came on behalf of her daughter. It transpired that her husband was the police officer who arrested men working for the doctor. His daughter had been suffering from fever for a long time, and no medicine seemed to help her. At last some one suggested that they try the American doctor. "No, I can't," said the father; "I have made him angry." But the mother plucked up courage and came, and found that her husband's conduct did not prevent her child from receiving proper attention.

A few more incidents not in the professional line: A good deal of work has been done this winter necessitating the workmen at times to go into the sea. After one of these times a messenger comes upstairs, the Khawajah wants a pair of stockings. Materfamilias goes to the stocking bag and gets a pair; standing at a window, she sees them handed to the Khawajah, who in turn gives them to a Circassian who has been in the sea, and that pair of stockings is known in the missionary's house no more.

A few days later there was a search for some woolen underclothing. On inquiring of the "director of the works," he said, "I saw that one of the poor fellows who had

been in the water was shivering when he came out, and I gave them to him." Well, they seem not unmindful nor unthankful. They always seem ready for any service, however heavy. These days they are fasting all day long, and only when the sun goes down can they eat their warm soup in the chapel. Spring is coming now, and they are beginning to go back to their villages and land, some ten days' journey in the interior. Ten of them came last night to say good night and ask if they could carry any message to the inland missionaries. They expressed their gratitude, kissed the hand of their late employer, bowed to the ladies, and *backed* out of the room in a manner that would have done honor to the courtiers of Japan and China. As one, a stalwart fellow, six feet or more in height, rose, a pair of gray trousers appeared below the outer long robe.

"Tell me," said *materfamilias*, "did I not recognize your gray trousers?"

"Yes, madam, you did."

So, though the higher powers oppose, the ground is being prepared, and these things are spread abroad. These people reason much after the fashion of the blind man in John ix. : "Whether these people are infidels or not we know not; one thing we know, that we were hungry and they fed us, in need and they alone had pity on us."

It will be impossible to make them believe that the infidel is as black as he is painted.

(MRS.) MARY E. METHENY.

Mersine, Asia Minor.

BREAD CAST UPON THE WATERS.

A lady in Scotland, whose husband left her a competence, had two profligate sons,

who wasted her substance with riotous living. When she saw that her property was being squandered she determined to make an offering to the Lord. She took £20 and gave it to the Foreign Missionary Society. Her sons were very angry at this, and told her that she "might just as well cast her money into the sea."

"I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons, having spent all they could get, enlisted, and were sent to India. Their positions were far apart, but God so ordered in His providence that both were stationed near Mission stations. The elder one was led to repent of sin and embrace Christ. He shortly afterward died. Meanwhile the widowed mother was praying for her boys.

One evening, as she was taking down her Bible to read, the door was softly opened, and the younger son entered to greet his aged mother. He told her he had turned to God, and Christ had blotted out all his sins. Then he narrated his past history in connection with the influence the missionaries had on his mind, while his mother, with tears of overflowing gratitude, exclaimed :

"O my twenty pounds! my twenty pounds! I have cast my bread upon the waters, and now I have found it 'after many days.'"— *Watchword*.

WHY YOU SHOULD WORK FOR FOREIGN MISSIONS.

1. Because Missions are God's thought. He asks your co-operation.
2. Because the need is urgent. 70,000 die daily who never saw a Bible or heard of Christ.

3. Because Foreign Missions are successful. Souls were brought to accept Christ during the last year at the rate of 2,000 per week.

4. Because all nations are accessible, and with more means that rate might be indefinitely increased.

5. Because your example will help others to obey the Lord's command.

6. Because a special effort is to be made during the remaining years of this century.

7. Because you will be blessed. Jesus pays back a hundred fold.—*Rev. R. P. Mackay.*

MOTIVE IN FOREIGN MISSIONS.*

WHERE SHOULD THE EMPHASIS BE PLACED IN OUR PRESENT-DAY ADVOCACY?

In this paper I will speak especially of the motives which, to my mind, may be properly and effectively emphasized in the present momentous hour.

I. *Self-Preservation*: We of the last decade of the present century are neither so great nor holy but what we may wisely study God's providential dealings with His people in the past. It is well known that some portions of our globe, having been once Christianized, have afterwards fallen into almost absolute heathenism. The Christianity of our day and land can have neither power nor permanency if it have no heart for the world's speedy evangelization. We of this generation *must* heed the command of Jesus to make disciples of all nations, or we shall hear Him say, "I will come unto thee quickly, and remove thy candlestick out of his place."

* Read at a Conference of the Officers and Representatives of Foreign Mission Boards and Societies in the United States and Canada, Feb 14, 1895, in the Church Mission House of the Protestant Episcopal Church, New York.

Our God is patient and loving, but He also visits in swift judgment for unfaithfulness and unfruitfulness.

With present day resources of God's people in men and means, failure to press forward to the evangelization of the world can but result in our own destruction in everything to be desired in national and ecclesiastical life. How is our glory faded, if we serve in our day not mightily, heroically and commensurately in the foreign field.

II. *The Great Work of Foreign Missions is God-ordered*: This ought and must be the end of all controversy. The command for the sending forth of the sons and daughters of the Church to-day into the God-opened doors of all lands, comes in an all-authoritative voice. The command for consecration of money by the millions to this great enterprise comes with the same authority. We must get a new Christ and a new Bible, or else respect the Christ and the Bible we now have by evangelizing the world at any cost. If we undertake to do what God has ordered, we shall be blest in our doing, but if we shrink from the conflict and sacrifice we shall sin against God.

III. *The Church of To-day has the Ability to Evangelize the Whole World in the Present Generation*: Never since our Lord was on earth did His disciples have such resources in consecrated young manhood and womanhood for Foreign Missions. They are coming forth by hundreds and thousands, saying to our Mission Boards, "Here am I, send me." There is deepest significance in this fact. It shows how rich the Church of to-day is in material that makes effective foreign missionaries. At no other period in the world's

history has the Church of God had such resources as she has to-day in money to carry the Gospel to all lands. No other generation has ever had, all things considered, such power to grapple with the needs of the heathen world. No other generation has witnessed such God-given mastery of physical forces and useful inventions, so that all lands can be easily reached. O! glorious reality. How it ought to thrill us with holy delight. We of to-day have lived to see the time when our Lord's last command can be speedily fulfilled. We of this generation can do it by the blessing of God and make all heaven rejoice. Shall we not greatly rejoice? What an hour! What an opportunity! How ancient worthies would have rejoiced to see this day! It might have been said of the Church in some one of the past centuries that she did not have the ability to so prosecute the work of Foreign Missions that the whole world could at once have the Gospel, but it cannot thus be said of the Church to-day.

IV. *The Most Signal Blessing, Victory and Enlargement ever Experienced in the History of the Kingdom of God on Earth is now Imminent and Possible*: The great birthday in the Kingdom of God is at hand. Let us cry mightily to God. Let every pulpit flame with a tongue of fire. Let every missionary secretary and missionary society take up the work of Foreign Missions with renewed confidence and joy.

We need a sense of responsibility and a sense of willingness. These are coming to more hearts than ever before. The Lord Almighty is to-day girding His Church with power. She cannot be satisfied with anything short of a colossal enterprise such as the evangelization of the whole world in

the present generation. The very greatness of the task will but serve to bring her love and devotion to flood-tide. The rushing fires of another Pentecost are coming. Shall we be ready by love, self-surrender and penitence? We are called up to the mount of a larger outlook from which we see all the world for Christ and Christ for all the world.

—Rev. Wm. M. Bell, D. D.

TAKE COURAGE.

Bishop Whipple has said: "There is no failure in Christian work; the only failure is in not doing it." And General Armstrong has added, "What are Christians put into the world for, except to do the impossible in the strength of God?"

The sainted Baxter's one regret at the close of his life was couched in these words: "I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

Ethiopia is certainly lifting up her hands, not only to God, but in defense against the vices of civilization. A Zulu church recently organized has it among its by-laws that "no member shall be permitted to drink the white man's grog."

The King of Samoa has issued a proclamation forbidding, under pain of heavy penalties, any native Samoan or Pacific islander to sell or to give away any intoxicating drinks whatever. An exchange asks a pertinent question anent this proclamation: "Who is the barbarian?"

A missionary says: "I baptized an old woman, over ninety-eight years of age. I just wish you could see her, a very faithful

old soul, always at church on Sabbath, even though she has to walk three miles to come to church. Another time I baptized a man who dates his knowledge of the Bible to about fifteen years back. When I asked him at his examination why he did not profess Christ in baptism before, he said, 'I was a slave to drink; I couldn't give up my toddy.' I asked him if he felt God could help him overcome that evil. He said, yes, that God had removed the desire, and now he was free and wished to be baptized."

Archdeacon Farrar says: At the end of three centuries after Christ if the whole human race had passed in their long procession before you—that interminable procession between the two eternities—then only one out of every hundred and fifty of

the human race would have been a Christian; but now, after the fierce light of criticism and of civilization has been burning for nearly nineteen centuries upon the records of the Gospels, if the whole human race were now to pass before us in that interminable procession, one perhaps in every three would own and proclaim the name of Christ. Is it not then perfectly erroneous to talk of the failure of Missions, when they started with one hundred and twenty despised Galileans, and when now—taking the number of Protestants in the world alone, and not taking the number of other divisions of Christians—there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world?

EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* has some friends. A few seem indifferent to its claims, evidently deriving no benefit from its missionary articles and facts, and consequently unwilling to contribute the enormous sum of fifty cents a year towards its support. They have our profound sympathy. The vast majority, however, realizing that the Magazine is not issued for personal aggrandizement, but wholly as a missionary agency, show themselves keenly alive to their responsibility to extend its circulation and thus help on the work that it represents. Its most loyal supporters are the laborers themselves, many men and women in the field insisting that ten or more copies shall, at their expense, be put into the hands of friends

who would not otherwise see it. Not unfrequently, too, letters are received at this office, full of good wishes and gratifying expressions of interest in the cause of Foreign Missions. But the personal references that such letters contain naturally rule them out of our columns. Only the other day a minister, not in the membership of the Reformed Presbyterian Church, bore this testimony to the pleasure and profit with which he read the *HERALD OF MISSION NEWS*: "The letter of Brother George on the Indians' First Communion is worth ten times the subscription."

—Once more we ask the prayers and Christian sympathies of the whole Church for the young ministers who, with their

wives, expect to leave this country within a few weeks for their new field of labor in China. It is a singular honor to be called, as A. I. Robb and Elmer McBurney are, to go out at such a crucial hour in the history of missionary work in that empire. But while we congratulate them, we ask for them a continuous interest in the prayers of God's people. The spirit that led to the massacre at Kucheng prevails still, and the special hostility of such people as the Vegetarians and other peculiar sects is not unlikely to manifest itself in a more widespread and determined opposition to the hated foreigner and all that pertains to him. It is to be expected that troublous times will mark the coming of the predicted era of real progress. But the Lord reigns. His hand directs and controls all movements in society; and He will not disregard the prayer of the destitute. What these beloved brethren desire, above all things, is the self-surrender that brings with it the infilling of the Holy Spirit and consequent equipment for service. Then, wherever they go, they will be accompanied by the guardian forces: "All authority is Mine," and "Lo, I am with you always."

—It gives us peculiar pleasure to insert the following communication from Rev. N. R. Johnston, of Oakland, California, who sees in the probably early departure of ordained ministers to China the partial fulfillment of a long-cherished desire:

THE MISSION TO CHINA.

Editor Herald of Mission News:

Though I had heard by private letter that the Foreign Board had "secured the services of two excellent young ministers for China," until yesterday evening, when

I received the *HERALD OF MISSION NEWS* for August, I did not know who the missionaries are. And when I read your statement that "arrangements will be made for their departure at as early a date as practicable," my soul rejoiced in God. So long have I anxiously desired to see a Reformed Presbyterian Mission in China, and so many years of increasing desire have passed, with only slow progress and with many disappointments, when now I read that the laborers have been "secured" and that their "departure will be at an early date," I praise God for the hope that I may soon see those young ambassadors of Christ on board a China steamer and sailing out through Golden Gate for the port of Hong Kong. It will indeed be a joyful day. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."

After the arrival of the missionaries in China, and arrangements for the study of the language, one of the most important questions will be as to the particular location of the Mission—where shall be the center of operations? Without doubt, this should be left to the laborers themselves. They only will be capable of judging; and both Board and Synod should award to them the exercise of this right after they shall have surveyed the field. To us here it seems beyond doubt that the location should be not in the remote and hot and unhealthy province of Yunnan, but somewhere in the Kwang Tung province, of which Canton is the principal city, and from which come almost all the immigrants to the United States; and we hope that the Spirit will cause the missionaries so to see, and that the providences of the Mediator will so indicate.

Then will come another question, as to the employment of a native helper, without which little or no work can be done. Happy will the new laborers be if they can procure a good Covenanter helper, who can be not only a good interpreter but a good Bible reader, and a kind of lay preacher or evangelist.

The question of a physician can be deferred probably until the Board can send out a well-qualified medical missionary who, if possible, should be a woman.

Let me unite with the editor of the *HERALD OF MISSION NEWS* in saying that "the churches should be earnest in prayer for these brethren, that they may receive a fresh enduement of spiritual power and be thoroughly qualified for work to which they have consecrated their energies." And let me add this, that to few young men of the Covenanter Church are given such privileges as our young brothers are about to enjoy; and, if honors are to be thought of by Christ's servants, theirs will be a beautiful crown.

N. R. J.

Oakland, Cal., Aug. 1, 1895.

It is gratifying to receive these suggestions from Mr. Johnston. His long experience as missionary for years to the Chinese on the Pacific Coast entitles him to a respectful hearing. But it would be cruel and cowardly to roll over on his shoulders the whole responsibility of locating the new Mission to China. After naming a number of places yet unoccupied, the last report of the Board says: "We would like to have Synod express its judgment as to which of these localities should be selected, or name some other point. The only thing we are inclined to insist on is

that the men who go from this Church shall go into unoccupied territory and open new ground." The reply of Synod through its committee was: "The choice of the particular field to which the missionaries to China go, shall be left to the wisdom of the Board." We are quite confident that the Board will be loyal to that trust. The young men who go out as the representatives and messengers of the Reformed Presbyterian Churches shall have virgin territory as a field of operations. And our good brother may rest assured that when the question of locality comes up for consideration, the whims and preferences of individuals shall be buried out of sight. The one point to be decided will be "What will be for the glory of the Redeemer and the best interests of the cause?"

—At the last meeting of Synod it was reported that, "at the close of the fiscal year (March 30th), the Treasury was over-drawn to the extent of \$5,974.79." Noticing this statement, the wife of one of our missionaries wrote us recently enclosing a cheque for fifty dollars towards the liquidation of this debt. If one who has already denied herself so many things which those remaining at home enjoy, can give so liberally out of a limited income for this purpose, surely there are one hundred other ladies in the Church who can each contribute the same amount, and thus make good the over-draft at once. This is what she desires, with the blessing of the Lord, to accomplish.

—A few days ago two sisters, when renewing their subscription to the *HERALD OF MISSION NEWS*, enclosed an additional fifty cents that the paper may be sent to a

friend for a year, and one dollar towards the Mission to be established in China, with the simple remark: "The heathen perish at the rate of one a second, and one-fourth of the inhabitants of the globe are Chinese." We are not allowed to publish any names, but the offering of these sisters is, as if one of our rich men were to pay ten thousand dollars into the Treasury of that new enterprise. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him?"

—Since last report the following contribution has been sent us towards the salary of the Young Women's Missionary for a third year:

Miss Myrtle Tippin.....\$3 65
 Gregory, Kan.

PUBLISHED SOON, ABOUT 450 PAGES, CROWN 8VO.
THE COVENANTS AND THE COVENANTERS.

The most interesting collection of Covenanting papers ever published in one volume. This new volume will contain—

1. Copies of the National Covenant of Scotland, and the Solemn League and Covenant of the Three Kingdoms.

2. Eight Sermons on the Renovation of the National Covenant and the Subscribing of the Solemn League and Covenant. They were delivered at Edinburgh, Glasgow, St. Andrews, Inverness, etc. The Preachers included Alexander Henderson and several members of the Westminster Assembly.

3. Exhortations and Addresses regarding the Covenants by the Westminster

Assembly, "Reverend Ministers of the Gospel at Edinburgh," Alexander Henderson and others.

4. Act of General Assembly of Church of Scotland and Ordinance of the Lords and Commons regarding the Solemn League and Covenant.

5. Discourse by Rev. Robert Douglas at the Coronation of Charles II.; the Ceremony of the Coronation; the Oath of Coronation; and the Declaration of Charles II. concerning the Covenants and work of Reformation.

6. The Acts Rescissory; the Act of 1670 against Conventicles; the Towood Excommunication by Donald Cargill; the Sanquhar Declaration, etc.

7. Essay on the Covenants by Rev. Dr. Kerr, Glasgow, who will edit "The Covenants and the Covenanters."

8. Illustrations of Greyfriars' Churchyard, Edinburgh, where the National Covenant was signed at the beginning of the Second Reformation; and St. Margaret's, Westminster, where the Westminster Standards were prepared and the Solemn League and Covenant subscribed by the House of Commons and Westminster Assembly.

The book will be published at \$1.25 per copy, to all who order it on or before the 30th of September. Should the number of subscribers be very large, the price will be \$1 per copy. After the list of subscribers is closed, the price will be \$1.75.

Fuller prospectuses will be sent on application, and will be accompanied by facsimiles of four of the title pages of the above sermons in "A Collection of Several Remarkable and Valuable Sermons," etc., issued 155 years ago, with Preface by Ebenezer Erskine.

Address, Rev. Dr. Kerr, 19 Queen Square, Glasgow, Scotland.

We hope that this valuable volume on the *Covenants and Covenanters*, which Dr. Kerr is about to issue, will have a wide circulation. It should have a place in the

library of every Covenanter family in the United States and Canada, and we cordially commend it to all our readers. He will be wise who adds his name at once to the list of subscribers.

New York, August 12, 1895.

Received from the Young Women of the Reformed Presbyterian Church, through the Herald of Mission News, the sum of six hundred and seven dollars and forty-five cents (\$607.45) towards the Salary of their Missionary, Dr. W. M. Moore, for a third year.

Received also, through the same channel, from Elders of the Reformed Presbyterian Church, one hundred and twenty-eight dollars and seventy cents (\$128.70) towards the salary of their Missionary, Miss Jennie B. Dodds, of Wernie, for a second year.

Received also, through the same channel, from Ministers of the Reformed Presbyterian Church, twenty dollars (\$20.00) additional, towards the Salary of Pastors' Missionary, Rev. J. Boggs Dodds, for a second year.

\$607.45
128.70
20.00
<hr/>
\$756.15

Walter T. Miller,
Treas

REVISED PSALTERS.

At the request of Mr. John T. Morton orders for Revised Psalters may be sent for the present, **and till further notice**, to the office of HERALD OF MISSION NEWS, 325 West 56th Street, New York.

Minion Edition, - - - 25 Cents, or 30 Cents, Mailed.
Long Primer Edition, - - - 40 " " 46 " "

20 per cent. reduction on orders for 30 copies or over. The purchaser in every instance to pay expressage.

Edition of Psalters with music exhausted, and a new edition will not be printed unless the sale of 200 copies is **secured by pledges**.

N. B.—*Bona fide* orders will be filed till that number is ordered.

R. M. SOMMERVILLE.

The HERALD OF MISSION NEWS will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the HERALD OF MISSION NEWS is deeply indebted for his kindness in this matter.

THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the SOUDAN and ADJACENT TERRITORIES in obedience to our LORD'S commands; there are in this region 150,000,000 souls who have never even heard of the name of JESUS

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become Missionaries-at-Home. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of GOD, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "Y. P. F. M. Journal," opposite the number instead of the name. The "Y. P. F. M. Journal" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

O'NEILL'S

Sixth Ave., 20th to 21st St.

IMPORTERS AND RETAILERS.

Fine Millinery, Dry Goods, Fancy Goods, Upholstery, Furniture, House Furnishings, China, Glassware, Etc., Etc.



FALL AND WINTER NOVELTIES.

Every stock in our big store is now complete with the latest novelties for Fall and Winter. Our lines of Dress Fabrics embraces every design and weave manufactured, while our collection of Imported and Domestic Millinery, Cloaks, Costumes, and other seasonable goods cannot be surpassed. A visit to our store at this time will well repay one for the time expended.

SEND FOR OUR FALL AND WINTER CATALOGUE.

Mailed Free to Out-of-Town Residents.